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SPEECH, ACTIONS, DREAMS, KASHF OR ILHAM OF SUFIS ARE NOT PROOFS IN THE SHARIAH

All Praise to Allaah who sent Nabi Muhammad (Sallallahu Alahi Wassallam) as the last and final Rasul. Deen is complete and easy. Deen is simple and perfect. Peace and Blessing be on Rasulullaah (SAW) and the pleasure of Allaah is on the Sahaabah (RA) who were chosen for the companionship of Nabi (SAW).

Due to numerous movements, activities, revivals, ideologies and methods of thinking arising and, every one claiming to be on the right and outrageously condemning the next. For the lay - man, confusion is spreading, he is caught in between cross fire of those who know, those who claim to know, those who do not know and those who definitely do not know.

However, for any person the simple, basic, fundamental and essential criterion, is that a proof must be from any one of the four sources viz;

1. Quraan ; 2. Sunnat ; 3. Qiyaas- deduction by Shari analogy of the Mujtahid ;
4. Ijma - consensus of opinion of the Mujtahedeen of the Ummat.

These days, unfortunately, people are made to believe that the action, statement, "Kashf", "Ilhaam", "Dreams" of Saints or pious people are adequate substantiative proofs in Shariah and this is done under the disguise of emotional blackmail, sentimental links and attachments, threats of mis-fortune and calamities falling on non- conformity, or to be branding as disrespectful and dishonest to the "path" of the elders etc. Under the guise of piety, righteous and purity, wrong baseless practices are been practised and propagated.

Islaam is definite and the Muslim is not left in a quandary. Concerning every thing guidance is provided.

Status of "Dream", "Kashf", "Ilhaam"

Whilst mentioning the differences between a "Nabi" and "Wali (saint)", Moulana Idris Kandelvi (A.R) states on P 118 "Aqaaidul Islaam " that "All the "Ilhaam" and "Dreams" of the Nabi (S.A.W) are "Qat'y - categorical proof", these are proofs upon (for) the ummat, and the "Kashf" and "Ilhaam" of a wali are zanni-(not finite proofs), not on any one, let alone on the Wali per se, the Ilhaam is not a proof i.e not compulsory to act upon……."

Mujtahid Sirhindi (A.R) states :" It is commonly agreed that in determining the legality of acts and their priorities (arkan Shar'iyah) what counts is the Quraan, the Sunnat of the Prophets, and lastly the consensus (Ijma) of the Ummah. No other principle apart from these four, is to be taken into consideration in order to determine the legality of rules. Inspiration (ilham) does not determine the rightness or wrongness of anything, and the kashf of the Sufis does not establish the degree of a rule as to whether it is obligatory or commendable. Saints have to follow, like an ordinary Muslim, the opinions of the great jurists (mujahids). Their revelations and inspirations do not raise their status, and relieve them from following the opinions of the fuqaha (jurists). Dhu- Nun and Bustami, Junaid and Shibli are just at the level of Zayd, Umar, Bakr and Khalid, the common folk, they have to follow the opinion of the jurists in the matters open to legal reasoning" (ijtihaad) Vol. 11:55 (p. 1041).

"In short, what is categorically true belongs to the Quraan and the Sunnah that was given in the indubitable (prophetic) revelation, and was brought by the angel. The consensus (ijma) of the 'ulama' and the ijtihad of the mujahids is based upon them. Whatever is outside these four principles of the Shariat would be accepted only when it is in agreement with them, and what does not agree will not be accepted, even if the ideas of Sufis are received by them as inspiration (ilham) or revelation (kushuf). The feelings and experiences of the Sufis will not be considered in the Hereafter worth half a penny if they are not attested by Shariat and their inspirations and revelations will not weigh half an ounce if they do not agree with the Quraan." (Sirhindi- Vol 1. P 217)

Hadhrat Mujaddid Alfe Thaani (rahmatullahi alaih) writes in "Maktoobaat Daftar Awwal" page 335:

"When the statements of the Sufis are not considered as proof or authentic in matters of Halaal and Haraam, how can their rambling in matters of Aqaaid ever be acceptable?"

Sheikh Abdul Haqq Muhaddith Dehlwi (rahmatullahi alaih) writes in "Akhbaarul Akhyaar" page 93:

"Since the mere statement of the Peer is not considered as proof (in the Shariah), in fact it is necessary to prove it from Qur`aan and Sunnah, then one is unaware how his (Peer's) statements with regard to Aqaaid can be regarded as proof. If it is contradictory to the Qur`aan-e-Kareem, then how can it ever be correct?"

It is also clearly reported in "Albalaaghul Mubeen" from Hadhrat Shah Waliullaah Saheb (rahmatullahi alaih) that the statements of a Peer or Sufi is not proof in Islaam. Imaan is to follow the Qur`aan Shareef and the way of the Sahabah-e-Kiraam (radhiAllaahu anhum). In this there is salvation. It should be clearly understood that the statements of a Buzrook is not regarded as proof in the Shariah. If an authentic "Khabar Waahid" (Hadith narrated from one source only), is not considered as proof if it is in conflict with the Qur`aan Shareef (or "Mutawaatir" Hadith), then how can the statements of a Buzrook be considered as proof ?

If there appears an authentic Hadith from Nabi (sallallahu alaihi wasallam) which explains (gives Tafseer) of an Aayat of the Qur`aan Shareef, then the view of even the greatest of Mufassireen will be rejected if it is in conflict to this Hadith.

If an explanation of an Aayat of the Qur`aan Shareef is tendered (by a Mufassir), which conflicts with another Aayat in the Qur`aan Shareef, which was revealed later and is meant as an explanation to the first Aayat, then this explanation tendered (by the Mufassir) will be void and spurious. The Qur`aan-e-Kareem is the Kitaab and Speech of Allaah Ta`ala. There can never be any contradictions in the Aayaat of the Qur`aan Shareef. The meanings and explanations of the Qur`aan Shareef are those which appear in latter revealed Aayaat or that which is tendered by Nabi (sallallahu alaihi wasallam) or the Sahabah (radhiAllaahu anhum). The view and opinion of a Mufassir, regardless of how great and notable he may be, will be rejected if it conflicts with an exegesis given by the Qur`aan Shareef itself, Nabi (sallallahu alaihi wasallam), the Sahabah (radhiAllaahu anhum) or the Taabi`een (rahmatullahi alaihim).(Moulana Sarfaraaz Khan)

Difference between Kashf and Ilham

"Kashf and Ilham are two separate entities. According to Imam Rabbani, Kashf is nearer to what is termed as sensation by logicians while Ilham is closer to what is called intuition. Probably Ilham is more accurate than kashf because the latter is lifting of the veil from something and the former is a direct inspiration into the heart." - Faizel - al- Bari Vol 1 p 19.

Ibne - e- Qayam, while discussing Kashf and Ilham writes :-

"……. This is not the knowledge of the Unseen but a knowledge which has been put by the Knower of the unseen into an enlighted heart, a heart free from wayward impulses, evil dispositions and superstitious tendencies. These are moral ailments which preclude a heart from perceiving realities". Kitab - ur Ruh p 29.

Difference between Dream and Ilham

"Dream can be interpreted in a number of ways and according to certain rules. While every human being sees dreams, Ilham is vouchsafed only to the virtuous and the chosen few " - Fatah - al - Bari Vol 12 p 315.

What is not Sufism ?

Kashf and Karamat are not criteria for sufism, which is neither an avenue for prosperity in commerce nor hocus pocus nor talisman trading nor a means of winning cases in the courts of law. Sufism has also nothing to do with prostration on the tombs, provision of mantles or kindling of lamps thereon. To predict the future is not sufism either. To call the aulia in absentia (with the belief that they hear such a call) or regard them as having control over deliverance from suffering for all makind is not sufism. It is not a warranty that a single Tawajjuh of a mentor

will edify and enlighten a disciple and saddle him to the straight path without endeavour and due regard to the Prophet's Sunnah. Neither veracity of Kashf and Ilham in the process is guaranteed nor ecstacy, trance, dance and music are sufism. The irony is that all these absurdities are opposed to it. (Moulana Ahmed Yar Khan)

Ibn Taymiyah's general attitude to Sufism is disclosed in this passage: "Some people accept everything of Sufism, what is right as well as what is wrong; others reject it totally, both what is wrong and what is right; as some scholars of kalam and fiqh do. The right attitude towards Sufism, or any other thing, is to accept what is in agreement with the Quraan and the Sunnah, and reject what does not agree." (Majmal Fatawa- Vol 10 P 82)

"The purpose of the following the Sufi way is first to strengthen the conviction in the beliefs of the Shariah, which is the essence of faith, and second, to make the performance of its duties easy. Nothing else is the object of Sufism." (Sirhindi - Vol 1. P 217)

"The Shariah has three parts: knowledge, action, and sincerety of motive (ikhlaas); unless you fulfil the demands of all these parts, you do not obey the Shariah. And when you obey the Shariah you obtain the pleasure of Allaah, which is the most supreme good in this world and the Hereafter. The Quran says:" The pleasure of Allaah is the highest good." Hence, the Shariah comprehends all the good of this world and the next, and nothing is left out for which one has to go beyond the Shariah.
The tariqah and the haqiqah for which the Sufus are known, are subservient to the Shariah, as they help to realise it's third part, namely, sincerity. Hence they are sought in order to fulfil the Shariah, not to achieve something beyond the Shariah." (Sirhindi - Vol 1. P 36)

"Like this what has been seen in the "Kashf" is not proof in Shariat. If it is against the Shariat then the "Kashf" will not be accepted, it will be rejected. If anyone does not accept "Kashf" then no severe order will be put on him." (Fatawa Mahmoodia -Vol 18 - P103)

Ghazali (A.R) "....if you do any thing without the Lawgivers (S.A.W) order and conformity to him, through such work be in the form of devotion, it is not devotion but an act of sin " (Maktub. P9)

Mufti Mehmood Gangohi (A.R) states the rule: ".... the action of the Ma- Shaaikh, which is not a Shari proof. It's adherence is not necessary " (Vol- 15. P 426- Fatawa Mahmoodia.)

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